

**Shan e Nuzul: Circumstances of the Revelation of
*The Holy Quran***

**Discourses Delivered by Hazrat Mirza Tahir Ahmad -
Khalifatul Masih IV In January 1998**

Translated into English by Rehan Qayoom

1. 19th January 1998

The contemporary scholars have for no reason entangled themselves into the debates about the Circumstances of the Revelation and in doing so they restrict and dishonour the meanings of *The Holy Quran*. Moreover it should also be taken into account that the Circumstances of Revelation is one thing and the Occasions of Revelation is another. One can understand *The Holy Quran* in its entirety without [recourse to] the Circumstances of Revelation. Whilst in the cave of Thor with Hazrat Abu Bakr the Holy Prophet ﷺ said '**Do not worry for Allah is with us**':

If you do not help him then know that Allah helped him even when the disbelievers drove him out while the two of them were both in the cave when he said to his companion 'Do not worry for Allah is with us.' Then Allah sent down His Peace on him and strengthened him with hosts which you did not see and tumbled the word of those who disbelieved, and it is the word of Allah alone which is supreme. Indeed Allah is the Mighty the Wise.¹

This is a fine point and removes the allegations made by the Shi'ites against Hazrat Abu Bakr. Similarly there are Quranic verses mentioning Hazrat Zainab. I desire that our scholars should also research and specialise in it and separately collect the verses connected to the Instances of Revelation with regards to the sciences of *Hadith* narration and their reliability. I expect that our scholars will carry out further work in this field.

Muhammad Ibn Sirin asked Ubaidah as-Salmani about a verse of *The Holy Quran* and he replied 'Fear God. Those people who knew what occasion or who a verse is revealed about have passed away.'

The Traditions are utterly silent about the excellent Social life of the Holy Prophet ﷺ in which he would often have invited his friends and associates to dine with him. But *The Holy Quran* mentions it in astonishing detail. The Story of the Ifk has been detailed in some verses. Among those who falsely accused Hazrat Aisha was a destitute relative of Hazrat Abu Bakr he used to help financially. He decided to stop this help after this incident. But he was told not to do such a thing. One should not cease helping some poor and needy relatives who happen to commit wrong because it is up to God to punish them. These same things are happening in this day and age. One receives many letters that such and such are deserving but are weak in this and that regard with the administration of the Movement. I write to them that if they are needy then they should always continue to be helped. So observe how the Background of Revelation may be connected to an incident but the commandment is a continual and everlasting one and is relevant to every age. The beautiful concept of the Social Structure of an ideal Islamic society which is captured in detail in Surah al-Ahzab [The Confederates] verse number 54 is not found in the Traditions:

O ye who believe! Do not the houses of the Prophet unless you have been invited to [a] meal and even then linger not in wait for it *so early* before the food has been cooked. Then enter when you are invited and when you have eaten disperse without staying on to chatter. That causes inconvenience to the Prophet but he is shy to ask you to leave. But Allah does not shrink from saying what is true. So when you ask the wives for something ask them from behind a curtain. That is purer for both your hearts and for their hearts. For it behoves you

¹ *The Holy Quran*. Al Tawba [The Repentance]: 40.

not to inconvenience the Messenger of Allah just as you should never marry his wives after him. That would be such an enormity before Allah.

The Holy Quran itself clarifies the events of its revelation and it does not require any external need for mentioning any context of the revelation [as in the following verses]:

1. O ye who believe! Do not raise your voices above the voice of the Prophet and speak not loudly to him as some of you speak aloud to each other lest your deeds become vain without your knowing it.²
2. No blame lies on the weak nor on the sick nor on those who have no means to spend if they are sincere to Allah and His Messenger. There is no cause of reproach against those who do good deeds; for Allah is the Most Forgiving the Merciful.³
3. As well as to the three who *remained behind*, until the earth seemed too narrow for them despite *all* its vastness, and their very souls closed in around them for them till they were convinced that there was no refuge from Allah save unto Himself. Then He relented towards them in mercy that they might return repenting. Verily it is Allah Who is Oft-Returning and Merciful.⁴

Similarly there are the early verses of Surah Abasa [He Frowned].

² Al Hujrat [The Inner Chambers]: 3.

³ Al Tawba [The Repentance]: 3.

⁴ Ibid, 118.

2. 20th January 1998

For those who had set up home already and had faith to love those who came to them for refuge and hanker not after that which is given them and prefer *others* to themselves even though they be poor. Whoso is rid of the covetousness of their own soul are the ones who will be successful.¹

By mentioning the situation of the Helpers *The Holy Quran* has preserved for posterity the story of their generosity. We would not have come to know of it had this verse not been revealed and the verse itself is sufficient to give its own Circumstance of the Revelation. One's subtle emotions are observed by God. The ending of the verse suggest that the verse is not just relevant to the past but that whoever saves their heart from greed will be among the ingenuous.

Many a time *The Holy Quran* masks people's faults but when the whole society is at fault it addresses it openly. In this regard it is disingenuous to say that such and such used to do this because when God is covering it then nobody has any right to apply it to a particular individual. *The Holy Quran* has masked certain things about the Wives of the Prophet. Those interested in the Occasions of Revelation say diverse things about the People of the House of the Prophet and as such become guilty of dishonouring them:

O ye who believe! Let not one people deride people who may become better than them nor let women deride women who may become better than them and do not slander your own people, nor taunt each other with nicknames. It is bad indeed to earn foul reputation after *professing* the faith; and those who do not repent are indeed doing wrong.²

In this there is an admonishment about a nation deriding other nations and especially women because this weakness is found markedly among them that they start to see themselves as better than others on the grounds of their family or wealth. This weakness was found at that time as well and it is generally quite disgusting to call people names and to tease them or speak ill of someone through gestures. This habit is found quite a bit in schools around here especially in areas where there is racial diversity. It is very important to shun this. This verse is saying that if one does such a thing then in spite of believing one is in actuality outside the sphere of faith. If such people do not repent after this declaration then these same people will be deemed evildoers before God. Another verse sheds light upon the social aspect:

O ye who believe! Enter not houses other than your own until you have asked permission and greeted those inside. It is best if you bear this in mind.³

This does not permit entering other people's houses without permission (before entering) and greeting those inside this will be better for you and as a result you will always remember good council. These manners that are found in the western civilisation today had been commanded by *The Holy Quran* 1400 years ago. If this teaching is followed then there would not even be any need for bolts. I am concerned that our people do not follow this injunction as it requires but the culture in these countries is similar to what is [pictured] here. It is a common ill of the eastern countries that one puts on one's shoes and starts roaming

¹ *The Holy Quran*. Al Hashr [The Gathering]: 10.

² Al Hujrat [The Inner Chambers]: 12.

³ Al Nur [The Light]: 28.

from house to house. We have guards at ours so people cannot come in but not everyone has guards. What a good teaching *The Holy Quran* had revealed 1400 years ago. So remember these things. Phone first and seek permission, go only if it is granted, always greet the people at home when entering.

Similarly in Surah al-Nur men are commanded to keep their gazes lowered for it is very important for one's chastity:

Holy is He Who took His servant along by night from the Sacred Mosque to the Distant Mosque the precincts of which We have blessed that We might show him of Our Signs.
Verily He alone is the All-Hearing, the All-Seeing.⁴

Many *Ahadith* [Prophetic Traditions] are to be found in relation to the verse '**Holy is He Who took His servant along by night from the Sacred Mosque to the Distant Mosque the precincts of which We have blessed**' about its Occasion of Revelation which purport to create an impression against that depicted by *The Holy Quran* and have defected to the wrong position about the Night Journey. The verse says that Allah took His Prophet along with Him and this is a manifestation of the Attributes which has not been shown to anyone else and this sojourn was also into the Divine Attributes and that *Aqsa* [Distant] Mosque mentioned was not even there at the time. In this regard only those Traditions are correct which speak of the subject of the *Aqsa* Mosque in which all Prophets were led in prayer by the Holy Prophet ﷺ and this theme is in accord with that mentioned in '**When the Messengers appear at their time**'.⁵ This is a spiritual position. When the Holy Prophet ﷺ passed that place all the Prophets congregated behind him in prayer. Such Traditions as are in accord with this verse should be treated with respect. The Distant Mosque mentioned here was not a mosque in the physical world. How big a mosque would be needed to accommodate 124000 Prophets? But there is no need for a material mosque for the spirits. The Ritual Prayer that was conducted behind the Holy Prophet ﷺ was a spiritual prayer. There was a prophecy about the future age in the *Isra* [Night Journey] which was to be fulfilled when Islam would prevail over all other religions.

Then in the context of the Occasions of Revelation there is also Surah al-Jinn. One will find many narrations about the Circumstance of its Revelation. Now who were those genies who would listen to the Quran when the Holy Prophet was unaware? Historically some narrations have been spread and it is found mentioned in some histories of Afghanistan that they sent some convoys to the Holy Prophet ﷺ in order to ascertain what kind of a claim the claimant of Arabia has made. It is also possible that some people wanted to meet the Holy Prophet and that he met them in isolation. The history of Afghanistan proves that these people went to the Holy Prophet ﷺ and returned and also that they believed:

Remember when thou didst leave thy home early in the morning to assigning to the believers their positions in battle. Allah is the All-Hearing the All-Knowing.

When two of your groups were about to lose heart, even though Allah was their friend. The loyal ought to trust in Allah.⁶

This is about the strategy of war to remind of the time when he [the Holy Prophet] left his family early one morning and was assigning to the Companions their Positions in battle.

⁴ Bani Israel [Children of Israel]: 2.

⁵ Al Mursalat [The Emissaries of Wind]: 12.

⁶ Āl Imran [Family of Imran]: 122, 123.

Seeing the state of affairs two of the group displayed cowardice although Allah was their friend. This is also from among those verses which place a covering over faults. Despite this fault Allah dealt with kindness and masked the fault with the veil of His friendship. It requires a lot of effort to leave house early in the morning and assign positions in battle. Observe how one day in the life of the Holy Prophet ﷺ is mentioned in detail. Similarly no tales of the Circumstances of the Revelation are required about the descending angels who helped them out. *The Holy Quran* intends to say that the laws of nature were subjected and compelled to support to Holy Prophet ﷺ. This is the true meaning of the descent of angels. The angels appointed in the universe set forth the winds in favour of the Holy Prophet. His prayers and onslaughts were supported by the angels. This is indeed what is meant by:

So you slew them not but it was Allah Who slew them. Thou threwest not for it was not your throw but it was Allah Who threw, so that He might confer on the believers a trial from Himself – a goodly trial – Surely Allah is the All-Hearing the All-Knowing.⁷

That you threw under the command of Allah's destiny and as soon as you threw the entire system of creation turned in your favour because it was the will of God. So it was as if it was Allah who threw. So the laws are turned in favour of the believers to assist them and are turned against the enemies. People tend to assume that the winds coincidentally blew in favour as if they are in the know.

⁷ Al Anfal [The Booty]: 18.

3. 21st January 1998

He brought those of the People of the Book who backed them down from their strongholds and cast terror into their hearts. Some you slew and some you took captive.

He made you inherit their land and their houses and their possessions and a land on which you had never set foot. Allah has power over all that He wills.¹

These verses mention the attacking infidels and the Jews who broke their promise as a result of which those who had terrorised the Muslims were driven from the place and those who broke their promise themselves became the cause thereof. Allah the Almighty has Himself mentioned the Occasion of the Revelation and many Jews have admitted that they deserved to have been banished from that place. Now any *Hadith* pertaining to the Occasion of the Revelation about this incident should remain within this Framework. The staunchest of opponents of *The Holy Quran* are left no choice but to conclude that when *The Holy Quran* was revealed it is always correct and true in the history that it records. This is the final analysis of the Orientalists. They heap allegations upon the Holy Prophet ﷺ that he would concoct stories from himself. But had the faithful not seen these incidents with their own eyes they would have deserted and nobody would have continued believing in him. So in the light of these verses it is evident that the incidents occurred exactly as they are mentioned.

The purpose of the enemy having attacked from all sides during the Battle of the Trench was so that the Muslims should be left with no stronghold. So that they be deprived of their wealth and dominions. But the result was the exact opposite. Allah the Almighty favoured the Muslims by making the enemy turn back on their promise and saved them from their daily troubles. Moreover all the needs of the poor that had increased before the Battle of the Ditch were alleviated through the Battle of the Ditch alone. If any Traditions about Occasions of the Revelation are found within the sanctuary of the incidents mentioned here then they are most welcome otherwise the verses themselves are enough.

The Holy Quran states:

Surely Allah was well pleased with the believers when they were swearing fealty to thee under the Tree and He knew what was in their hearts so He sent down the Shekinah on them and He rewarded them with a victory near at hand.

Many a great spoil shall they gather besides. For Allah is Mighty Wise.²

Two things should be considered here. Firstly that Allah is well pleased with those who offered allegiance under the Tree. But our Shi'ite brothers became well offended by them. These were the Companions who were protected by Almighty God and no type of narration regarding the Occasions of the Revelation will be acceptable against them. This verse does not just allude to a temporary pleasure but offers the tiding of a promise of [God's] eternal pleasure. The Conquest of Mecca resolved all Shi'ite problems. There is wisdom and many reasons behind these points regarding the Occasions of the Revelation which I am mentioning. There were a lot of treasures that were won as a result of this battle and then it was alleged that the shares of Ali and Fatima had not been seen to and had instead been given to the other Companions. This verse states that those rights were granted by Allah and that they were distributed in accord with His command.

1 *The Holy Quran*. Al Ahzab [The Confederates]: 27, 28.

2 Al Fat'ha [The Triumph]: 19, 20.

Surah al-Mumtahinna [The Lady Examined] verse 13 mentions the wording of the Oath of Initiation from women and even here there is no need for any Circumstances of the Revelation:

O Prophet! When believing women come to thee to take the oath of allegiance that they shall not ascribe any partner to Allah and they shall not steal and shall not commit adultery nor kill their children nor bring forth a scandalous charge about their parentage which they themselves have deliberately forged nor disobey thee in everything good and just then accept their allegiance and ask Allah to forgive them. Allah is indeed the Most Forgiving the Merciful.

The teaching of *The Holy Quran* is open and clear. It is evident that *The Holy Quran* having taken into consideration the nature of women has covered up some of their faults in the words of the Oath. At that time there were some faults that were common. This verse itself reveals the habits of the women that were around at the time and the state of affairs in Arab society when it says that when believing women come to you it is referring to the mental state of believing women before the offering of the Oath that they shall never in any case associate anything with Allah. Nor steal, nor commit adultery nor kill their children. The killing of a child can be attributed to both the mother and father but this can also be a secretive murder meaning the Abortion of the foetus without the husband's permission. Such cases are often found in society today. Secondly they shall not destroy their offspring through excessive indulgence. Whenever women quarrel they invent lies [and jump to conclusions] within Minutes. Upon prodding it becomes clear that they are angry about something else and rekindling old allegations. At such times they also admit later that yes we had exaggerated and taken things out of proportion. So such incidents and trends are found even today. When they get angry they invent lies and allegations out of the blue and they far excel the men in this regard. Then it states that **'We shall not disobey you in everything good'**. The word *Marūf* [**'everything good and just'**] is [often] criticised which is also included in the words of the [Ahmadiyya] 'Conditions of Initiation'. What it means is that one is commanded obedience in these even more than in the commandments of the Shariah, and this is common to both the ladies and the men. The Imam should be obeyed in good things. If he is saying something thinking it to be good then it should be accepted. He will never command you to do anything against the Shariah. The words of penance **'and ask Allah to forgive them'** reveal that it is not enough just to offer the Oath of Fealty until the Holy Prophet ﷺ offers penance in order to strengthen it. His penance is essential and his penance continues till doomsday. It is still doing its work today. These are the psychological demands of women and [the wording of the verse] covers up the faults of the women.

The early verses of Sura al-Fat'h [The Triumph] say that We have granted you a manifestly clear triumph and Allah will hide even those sins which have not yet been committed but of which there is a chance of their being committed in future and He will complete his favour upon you, show you the Straight Path and grant you His manifest Grace. Whereas all one's sins are forgiven upon completion of the Hajj [Pilgrimage to Mecca] but at this time the Holy Prophet ﷺ had been stopped from performing the Hajj so this verse is saying that Allah the Almighty accepted this unperformed Hajj so magnificently as no Hajj had ever been and the whole life past and present came under His shelter. *The Holy Quran* makes such a glorious point which requires no mention of the Circumstances of the Revelation.

The word *Junūd* [**'hosts'**] ought to be remembered in the context of the unseen forces which came to aid those who had offered the Oath of Rizwan:

It is He who made His tranquillity descend into the hearts of the believers to add faith to their faith – and to Allah belong the hosts of the heavens and the Earth, and Allah is the All-Knowing the Wise.³

Almighty God has appointed such a Police Force in order to run the established laws of the universe that always carries out their application. They have been promised the help of such *Junūd* until they enter Paradise. These verses of Sura al-Fat'h discard all the Shi'ite allegations. Almighty God has said that it is His duty to enter all those Companions who were present at the Oath of Rizwan into Paradise and to embellish their good acts and removed any remaining fault if there was any. So always remember these verses because they eradicate the Shi'ite beliefs. All criticisms these people level against such Companions as Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman will backfire onto themselves and those for whom Almighty God has promised Paradise are certainly the truthful.

The Holy Quran pictures the Hypocrites in one place when it mentions those Arabs who made various excuses not to join the Battle of Tabūk such as that they had to care for their families so asked [the Prophet] to offer expiatory prayers on their behalf:

The desert Arabs who lagged behind will say to thee 'Our flocks and herds and our families kept us busy so ask forgiveness for us.' Their tongues utter what is not in their hearts. Say 'Who can avail you aught against Allah, if He intends you some harm or if He intends you some benefit? Nay, Allah is Fully-Aware of whatever it is you do.'⁴

They say with their tongues what is not in their hearts and these excuses were merely to receive a share of the treasures. Similar excuses for penitent prayers offered on behalf of a person continue to this day. Those hypocrites who trick the Community and conjure up false excuses to save their wealth place their entire burden upon me saying that we are fine but now all that is needed are your prayers of penitence offered on our behalf. Allah the Almighty has granted me as much foresight not to care a whit for such people. But I have also to offer penitent prayers on their behalf. I cannot know of someone's inner state. So I also offer penance in the light of these verses but there remains a kind of void and fear in the heart that this penance will not be accepted. But sometimes such people are also found to have been completely transformed.

Aside of this hypocrisy *The Holy Quran* discards the ill intentions of such people. The hypocrites would take into consideration the difficulties and troubles in undertaking the journey to Tabūk and imagined that the Holy Prophet ﷺ would God Forbid never return to his people. This verse opens up the state of the hearts of these Arabs with certitude. They attributed this false suspicion to God and to the people and to the Holy Prophet ﷺ and were a cause of their own destruction.

This is also observed today. There is a Jihad of proselytising being carried out across the whole world and those who are themselves deprived of it and hold false suspicions can be recognised when they discover from somewhere the weaknesses of newcomers at which the believers are grieved. They became extremely distressed when news came that 40000 people had offered their allegiance in Mali and now by the Grace of God it has reached 4000000 and when they found out about even more afterwards they revolted silently and I am often informed about such people. If they desire to live with this tendency they may do so it is up

³ Al Fat'h [The Triumph]: 5.

⁴ Ibid, 12.

to them but this tendency is false and it is rejected before Allah. No true believer would rejoice at what they say. One should repent on behalf of such people and praise and glorify God and see that they come to no harm in any way. They have no idea of how carefully the Community welcomes its new converts and tries to train them spiritually by coaxing them into sacrificing their wealth. Since the very beginning of Ahmadiyya never before has it been so thoroughly arranged for every new convert to be visited and started off on offering financial sacrifice. Those that allege certain things are ungrateful. They are wasting what little of faith they possess. The missionaries are striving all over the world after experiencing extreme challenges and the Grace of God which is bearing fruit is enough to prove these people false who make these allegations. So this era is the era of Allah's special bounties. It is an age of making efforts to reform the increasing number of new converts. So these people should repent and we should pray for those who are working hard in this field.

Verse number 25 of Surah al-Tawba [The Repentance] is about the Battle of Hunayn:

Allah helped you on many a battlefield, even on the day of Hunayn, when your great numbers elated you but they availed you not and the Earth with its vastness seemed to close in on you and you turned your backs retreating.

There is not a single incident where the Muslims were victorious without special help from God. Some newcomers who joined in the Battle of Hunayn began entertaining the thought that we used to be few in numbers but now that we have come in much larger numbers now we shall see to them. This verse was revealed to reject that notion of theirs and this is the Circumstance of the Revelation of this verse. It should never be forgotten that the minority was victorious in the past because Allah had helped them. Allah the Almighty temporarily took away His helping hand to tell them that it was the help of Allah which did the work. Almighty God reminded them of this incident with the words **'when your great numbers elated you but they availed you not and the Earth with its vastness seemed to close in on you'** so that the Earth seemed to close in on you even though you were greater in number. Your majority snatched from you the land of victory and the minority who always used to be victorious are still the ones doing the job. As a result the promises of diverse treasures were fulfilled and there was no dearth in this regard.

4. 22nd January 1998

The verses being presented about the Occasions of the Revelation are so many that both this Ramadan as well as the following one can be spent on them. God willing I shall elaborate upon the issue of the 'Clear Triumph' and the future triumph in the relevant verse during the 'Question & Answer Session' on Sunday [25 January].¹ Now the question has again been raised that you speak of Hajj but that was neither the time for Hajj nor for Umrah.² They forget that the real purpose of the Holy Prophet ﷺ was to perform the Hajj and all the rituals he carried out were those of the Hajj. Some simpletons even though they are scholars misunderstand the particularities and raise such questions as have already been answered before:

When the hypocrites come to thee they say 'We bear witness that thou art indeed the Messenger of Allah. Though Allah knows that thou art indeed His Messenger yet Allah bears witness that the hypocrites are great liars.'³

According to me the *Quran* has openly elaborated upon the subject of the killing of apostates. The hypocrites come to the Holy Prophet ﷺ saying '**We bear witness that thou art indeed the Messenger of Allah**' and who knows more than Allah that you are His Messenger? [Yet] Allah bears witness that they are liars. The *Ahadith* that are presented about the killing of apostates clearly and categorically clash with these verses. They reckoned that their oaths would shield them and let them turn people away from the way of Allah. What they do is truly evil. The whole perspective of these people has been detailed that they believed, then disbelieved. This is exactly what apostasy is. As a result their hearts have been sealed and they are not aware of it. These were specific people whose deportment was pleasing. When they spoke they were heard [by the Prophet] as if they were just propped up timbers or whited sepulchres. They reckon that every trouble would only befall them. So be wary of them. Allah has cursed them and it is for Allah to destroy them. They do not know how devious they are.

It is my assumption that these were specific people. They would consider themselves an authority when they conversed with the Holy Prophet ﷺ. If they were specific individuals then why has it been instructed to '**Be wary of them**'?⁴ All of the Companions understood the Circumstances of the Revelation of this verse in the light of this verse and knew who these people were. The Prophet took care that all the Muslim brothers should come to no harm. However in spite of the fact that God who was the true Commander told him who these individuals were. He did not instruct that they should be killed.

¹ Surely We have granted thee a clear victory.

The Holy Quran. Al Fat'h [The Triumph]: 2.

² The Hajj is the annual pilgrimage to Mecca which is one of the five pillars of the Islamic faith. Umrah is the pilgrimage to Mecca undertaken outside of the Holy month.

Translator.

³ Al Munafiqun [The Hypocrites]: 2.

⁴ When you see them their deportment pleases you; and when they speak you listen to what they say, *whereas* they are like dry twigs propped up. They fear every calamity to befall them. They are all your enemies, so be wary of them. Allah thwarts them! How devious they are!

Ibid, 5.

Here it is necessary to make reference to the verses regarding the Zarrar mosque in relation to our mosques that are being desecrated. *The Holy Quran* does not command that mosques be demolished. If God has Himself commanded that a mosque be demolished it is about that specific mosque:

Then there are those who have built a mosque in order to deign injury and disbelief and cause division among the believers, and to provide a place of hiding for those who have already waged war against Allah and His Messenger. They will surely swear ‘We meant nothing but good;’ but Allah bears witness that they are certainly liars.⁵

This verse is forcibly misapplied to the Ahmadiyya Community. They try to make out that this verse sanctions them to demolish our mosques. Incidentally it should be remembered that they do not even consider our mosques to be mosques. According to them they are Ahmadi places of worship and the places of worship of non-Muslims. So how can they find justification to demolish Ahmadi mosques from the mosque of Zarrar [mentioned] in this verse? The verse speaks of a mosque and not a place of worship. So when they say these are places of worship. Belonging to Ahmadis and non-Muslims then the term mosque cannot be applicable to the places of worship of non-Muslims. So whenever they demolish an Ahmadi mosque they confirm that it is in fact a mosque. In this way they admit that they are liars. Wherever mosques have been demolished it has never ever been alleged that Ahmadis created disorder in them. It is said that they prayed here posing as Muslims. Now what justification do they have to demolish mosques? So the Circumstances of the Revelation are those which offer their own explanations and [contain] no contradiction. The Zarrar Mosque served only to create discord and disorder and only to plot rebellion against the rulers which is why it was demolished. The courts have documented verifications about Ahmadi mosques that there has never been any kind of discord in them they were only demolished because [it was alleged] that their frequenters prayed like Muslims.

The Practice of the Holy Prophet is such that even when God told him that they are liars he did not kill them nor did he stop them from praying in his mosque. No Ahmadi mosque can be blamed for discord or idolatry. Their only crime is that these people pray like the Holy Prophet ﷺ used to so they ought to be beheaded.

Then Almighty God instructed the Holy Prophet ﷺ ‘**Never go therein.**’⁶ But these *Maulawis* [Clerics] go into these mosques and take possession of them against the Quranic injunction. If according to them all these mosques of ours which they have captured and now offer prayers in were mosques of Zarrar then Allah the Almighty commands not to go in them. But when they take Ahmadi mosques they turn them into centres of schism and discord:

O ye who believe! When the call is made for Prayer on Friday hasten to remember Allah and leave off business. That is better for you if you only knew.

Then when the Prayer is finished disperse in the land and seek out the Bounty of Allah and remember Allah often so that you may prosper.

Yet when they linger towards merchandise or some amusement, and leave thee

⁵ Al Tawbah [The Repentance]: 107.

⁶ Never go there. A mosque which was founded upon piety from the first day is surely more worthy that thou shouldst be therein. In which are men who love purity and Allah loves those who purify themselves.

standing there. Say 'That which Allah has is better than any amusement and trade, and Allah is the best Provider.'⁷

This verse announces very clearly that when the call is made for the Friday Prayer one ought to leave all trade aside. The verse shows the society of believers which took shape in Medina. The Companions would rush to listen to the praise of God and this was not just on Fridays but it was their general trend. As soon as they heard the voice of the Holy prophet ﷺ saying 'Be seated' they would sit down wherever they were and frisk like a frog towards the mosque. So it is a great error to imagine from this verse that such obedient people would run from the Holy Prophet towards their trade. Praise of God would be abundantly heard even in the Bazars in the Medinite society. This is the reason why those narrations about the Circumstances of the Revelation which contradict the Companions' loyal feelings of obedience are worth throwing into the waste-basket. It concerns the behaviour of certain hypocrites that when a trade caravan arrived they deviated away from the common behaviour of the Companions and their obedience to the Prophet. They are to be found in the bazars and not with him. This is where those hypocrites are stripped bare naked. The word '**When**' also makes this verse applicable to the future and it becomes a Prophecy that such Muslims will be born in future who will indulge in pastimes and entertainments away from the Holy Prophet ﷺ. There are such verses which explain such a state of affairs for example when the Holy Prophet says that 'O God! Behold they have abandoned the Quran.'

There is the following verse concerning the laws of an Islamic society which was put into practice:

Treat not the summons of the Messenger among you like one of yourselves calling another. Allah does know those of you who steal away surreptitiously. So let those who go against his order beware lest a trial afflicts them or a grievous chastisement overtakes them.⁸

The heart of the matter was to command that *O people! When you call the Messenger do not call him as you call upon each other amongst yourselves.* There should be a great and marked difference. Who does this? Almighty God has placed a covering upon it. This teaching was not for the time being but for all ages to come. The Circumstances of the Revelation are evident here. Its meaning is not confined to the Prophet's company alone but to whichever system is established in his representation. The administration of our Community is based upon this verse. Whoever acquires this position in the service of the Prophet is worthy of obedience. Without being equal [to him] the Muhammadan system will remain till doomsday.

The Holy Quran contains an injunction not to ask too many questions. For example which types of animals are Halal⁹ are absurd questions and incidents proving this are present to guide and warn us. But certain questions were worth examining from the point of view of Shariah. This is why they have been mentioned.

Similarly:

⁷ Al Jummuah [The Friday Congregation]: 10 – 12.

⁸ Al Nur [The Light]: 64.

⁹ Lawful, permitted, kosher.

There is no blame upon you if you enter uninhabited houses wherein are your goods. For Allah knows what you open and what you conceal.¹⁰

This verse has been linked with some narrations which allow those who are not permitted to enter the houses during the Hajj to enter through the back doors although this is an everlasting commandment which means that one should speak clearly being conscious of God if there is a problem. When something is not permitted do not try to enter through the Back Door by making excuses and inventing allowances but the book of the Clerics *Kitab al-Heel* [*Book of The Excuses*] is full of revolting excuses and is widely published and nobody suppresses it. Instead the books of the Promised Messiah which are full of love and devotion to the Holy Prophet ﷺ are worth suppressing according to these people. If one keeps these points which I am mentioning about the Circumstances of the Revelation in mind it would be very easy to understand *The Holy Quran*.

¹⁰ Al Nur: 30.

5. 24th January 1998

I had said that sometimes verses seem to have been revealed in answer to a question but the answers given are based upon timeless truths for example in answer to **‘They ask thee about the spirit’** mankind is taught the meanings of the subtleties of the soul.¹ Who asked this question, when it was asked, is left out as irrelevant the context. In answer Allah the Almighty says that **‘Tell them: The spirit cometh by the command of my Lord’** and that you have such little knowledge of these things as you cannot possibly understand. It is enough for you [to know] that it is by the imperative of **‘my Lord’** that it encompasses the entire creation. The answer is timeless. Existence is **‘by the command of my Lord’** and spirit is **‘by the command of my Lord’**. It is beyond the capacity of mankind to know beyond this much:

O ye who believe! Seek help with patience and Prayer; surely Allah is with the steadfast.

Say not of those who are killed in the cause of Allah that they are dead; nay they are living only you perceive it not.²

In yesterday’s Discourse **‘Surely Allah is with the steadfast’** could not be properly explained due to shortage of time because Prayer is made with patience and if this is ignored then the Prayer is unmade:

The Lord of the heavens and the Earth and of all that is between so serve Him therefore and be steadfast in His service. Dost thou know any equal of His?³

The worship which has no element of patience in it is no worship. The importance of Worship includes the enjoining of patience and counselling patience to one’s family members. Furthermore this counsel would only be fruitful when one is consistent in it with patience. The subject of patience has been included within the Prayer which such emphasis that if there is no patience then the Prayer is no longer Prayer and that is why patience has been emphasised and that Allah is with the patient regardless of whether they are in a state of Prayer or out of it.

It is completely wrong to think the verses about martyrs such as this one are only to do with the martyrs of the time of the Prophet. The Quranic verses say: *Do not say of those who have been killed in the way of Allah that they are dead.* This is a timeless verse. Its application takes into account the previous martyrs as well as all those contemporary to the time of the Holy Prophet ﷺ without any exception. What is to be understood is the way in which they are living. This is similar to what was said about the spirit so accept the fact that one cannot understand it. The Holy Prophet ﷺ was granted the realisation of it exclusively. The Companions did not have that [same level of] awareness. It certainly does not mean physical life nor does it mean that their bodies are alive and you do not know it. I wish to clarify that according to *The Holy Quran* whoever dies is revived in a form which none can comprehend.

¹ When they ask thee about the spirit. Tell them ‘The spirit cometh by the command of my Lord and the knowledge thereof you have been given only a little.’

The Holy Quran. Bani Israel [Children of Israel]: 86.

² Al Baqarah [The Heifer]: 154, 155.

³ Maryam [Mary]: 66.

If one cannot understand the revival from the dead of the common folk then how can one understand that of the martyrs? This is why it is a timeless principle applicable to whoever departs. It was in the form of a vision that some martyrs were shown to the Holy Prophet ﷺ:

‘We remain your friends in this life and in the life to come. Therein you will have all that your souls will desire and therein you will have all that you will ask for –’⁴

In the tumult of all the people from the beginning of the world to its end the appetite of every soul will be in accord with its capacity and desire. Also the heaven of each individual will be in accordance with that particular person. The more we raise our appetites and desires the more our stations will be raised. Thus that consciousness is a sense of existence - Of which neither I nor you know aught. Only the Holy Prophet ﷺ knew it because whilst living in this world he was living in another world:

‘Now no person knows what delight of the eyes is kept hidden for them, as a reward for their virtues.’⁵

‘**Hidden for them**’ includes everyone apart from the Holy Prophet ﷺ. I make an exception for the Holy Prophet ﷺ. These are the common folk mentioned here. Nobody knows in the whole of mankind. Except him because He [God] can grant knowledge to certain people:

Race for forgiveness from your Lord and for a paradise, whose span is like the span of the heaven and the earth; prepared for those who believe in Allah and His Messengers. That is Allah’s bounty; He bestows it upon whomsoever He pleases, and Allah is the Lord of infinite Grace abounding.

The word ‘**Bounty**’ in this verse reveals that that paradise will be far loftier than what we earn here. The life of the hereafter and its expanses are without end because of His bounty.

Abu Hurairah narrates that one day the Messenger of God ﷺ said: God, ever Mighty and Majestic is He, says: ‘For My righteous servants I have prepared [in paradise] what no eye has seen, nor ear heard, nor has entered into a human heart’. So without rejecting the narrations great and good one should perceive [them] by virtue of one’s rational logic. So we never reject the Hadith [Tradition] about Ja’far Tayyar for he was given the appellation of *Tayyar* [Flyer] but we are unaware of how he would fly.⁶ Similarly when the Holy Prophet ﷺ said that no old lady will enter Paradise it clearly meant that the body which enters heaven is different to the body that one has here.⁷ It is unfair to apply these literally. All those who

⁴ Ha Mim al-Sajdah: 32.

⁵ Al Sajdah: 18.

⁶ Holy Prophet ﷺ said ‘Ja’far was a brave and loyal soldier. God has given him everlasting life, and in place of his arms which were cut off in the battle, the Lord has given him a pair of wings’.

Sahih Bukhari, Sahih Muslim and other books of Traditions.

⁷ Hasan al-Basri says that an old woman came to the messenger of Allah and made a request ‘O Messenger of Allah pray that Allah grants me entrance into Paradise. The Messenger of Allah replied ‘O Mother, an old woman cannot enter Paradise. That woman started crying and left in haste. The Messenger of Allah said ‘Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Paradise young young virgins. Allah says:

Lo! We have created them a special creation.
Made them virginal.
Lovers matching in age.

will be raised into the afterlife will have nothing whatsoever to do with this body. The events which have affected the body here will be completely wiped out.

I have spoken of the Treaty of Hudaibiyya and I have been making an elicitation and will carry on making it but the scholars have not understood it. There are four months of Hajj [Pilgrimage]. Three are continual and one is separate. Dhu al-Qada, Dhu al-Hijja and Muharram and then Rajab. When the Holy Prophet ﷺ embarked towards Mecca it was in Dhu al-Qada. The only thing he could have performed in that month would have been the Umrah [optional pilgrimage to Mecca outside of the prescribed holy month]. I had proposed that the Holy Prophet ﷺ may have desired to make sacrifice and that he may have embarked with the intention to perform the Umrah and if the Hajj [Pilgrimage] could be added to it then he could have stayed long enough to perform the Hajj alongside. This is a logical probability. I say to the scholars that the scenario I derive from the verses of Surah al-Fat'ha [The Triumph] is that it refers to nothing else but the Hajj. The promise made to the Holy Prophet ﷺ in his vision was about the Hajj. The emotions and the circuiting of the Kaaba were rituals of the Hajj. When this dream was fulfilled it was indeed in the form of a Hajj. So Allah had promised with intent to Hajj and not to the Umrah. Furthermore if there was any diversion in this way then it served as a deferment to the Divine promise of the Hajj and the Holy Prophet ﷺ could not perform the Hajj that was planned. This was that same occasion as a result of which God accepted the Hajj of the Holy Prophet ﷺ although the Hajj had not been performed. The announcement of the forgiveness of all past and future sins also points towards this acceptance. The foundation of the Victory at Khaybar was also laid at this time. Tabari writes:

When the Companions returned from the triumph at Hudaibiyya Allah Almighty granted the Victory at Khaybar at their hands and the Holy Prophet ﷺ shared the treasures to those who had taken part at Hudaibiyya except one Companion Abu Dujana bin Samak who did not join at Khaybar.⁸

So Khaybar should be included in **‘Ordained for you’**.⁹ If I had not included this previously then that is a mistake. Khaybar is also included in this. But apart from these aspects everyone unanimously accepts this because the foundations of Khaybar were laid at Hudaibiyya so the real victory is that of Hudaibiyya. According to Ibn Zayd and Zahaq **‘a victory nearer’** points to the Victory of Khaybar.

The Promised Messiah (peace be upon him) removes this distinction and he applies this to the booty received from Khaybar and from the triumph at many other places:

Allah has promised you great spoils that you will acquire and He has given you these beforehand and He has restrained the hands of people from you, a Sign for the faithful and to guide you along a straightforward path.¹⁰

God had promised you spoils of many a country. The first of them occurred when He gave you the fortresses of the Jews with all their wealth and resources and provided you security

Al Waqiah [The Happening]: 36-38.

Abu Isa Muhammad bin Isa al-Tirmidhi. *Shamaail Tirmidhi*.

⁸ Muhammad ibn Jarir al-Tabari. *Tafsir al-Tabari: Jami al-Bayan an-tawil ayat al-Quran*. (883 A.D.).

⁹ Surely has Allah fulfilled for His Messenger the Vision in truth. You will certainly enter the Sacred Mosque God-willing in safety and security, with heads shaven, having cropped the hair; without fear! But He knew what you did not know. Besides He has in effect ordained for you a victory nearer.

Al Fat'ha [The Triumph]: 28.

¹⁰ Ibid, 21.

from the mischief of the opponent, so that it may be a Sign for the believers. And God shall also grant you other kingdoms, such as Persia and Rome. You do not have the power to overcome them, but the powers of God have encompassed them. And God has power over all things.¹¹

This draws the argument to a conclusion and leaves no room for further debate.

¹¹ Hazrat Mirza Ghulam Ahmad. *Barahin e Ahmadiyya: iii [Arguments in Support of 'The Holy Quran' & the Prophethood of the Holy Prophet]*. 5 Vols. (Safir e Hind Press 1882). English: (Islam International Publications Ltd, 2014). 171, 172.

6. 25th January 1998

In relation to the discussion regarding the Circumstances of the Revelation there are some Prophecies which are related to the future. People cannot understand them except if they *believe in the unseen* and realise the glory of their fulfilment when they are fulfilled.¹ I dispute with the commentators of the Community because I have studied them from this perspective. Because I have studied the Circumstances of the Revelation from this perspective I therefore wish to prove to the world that the Circumstances of the Quranic Revelations often becomes apparent in the future and when it becomes apparent there is no need for further clarification.

In order to prove it I have selected a few verses from among many and when I will recite them you will be amazed as to the extraordinary glory of this Divine book:

In the name of Allah the Gracious the Merciful.
When the sun is wrapped.
When the stars are obscured.
When the mountains will be made to move.
When the ten-month pregnant she-camels will be abandoned.
When the wild animals will be gathered together.
When the seas are made to mingle.
When people are brought together.
When the girl-child buried
alive is questioned about.
‘For what offence has she been put to death?’
When the books will be extensively published and spread.
When the heaven will be peeled off (*laid bare*).
When the hellfire will be made to rage.
When the Paradise is brought nigh.
Then every person will know what they have
wrought.²

All these verses cohere with each other. *When the sun will be wrapped up and when the stars are obfuscated*. These are not things that are to happen after Doomsday. ‘**When the sun is wrapped**’ can only be taken to mean the Holy Prophet ﷺ and the sun of Islam. The sequencing of this verse reveals that the sun can only mean [what is referred to as] the Ever-resplendent Lamp.³ This is the age in which his glory and resplendence has been veiled and

¹ This is that perfect Book; there is no doubt in it; a guidance for the righteous.

Who believe in the unseen and keep up the Prayer and spend out of what We provide for them.

The Holy Quran. Al Baqarah [The Heifer]: 3, 4.

See ‘Belief in the Unseen’ in *Revelation, Rationality, Knowledge & Truth*. (Islam International Publications Ltd, 1998). 271 – 292.

² Al Takwir [The Enfolding]: 1- 15.

See ‘Unveiling of the *Unseen* by the Quran – A Historic Perspective: The Prophecy About Archaeological Exploration’. Ibid, 586 – 606.

³ As a Summoner unto Allah by His command and as a radiant Lamp.

Al Ahzab [The Coalition]: 47.

the Companions and scholars are those stars who were responsible for keeping [the lamp of] Islam lit whose refulgence has been obscured. **‘When the mountains will be made to move’** are the mountains and put into motion. After having captured the spiritual scene in the first two verses it speaks of world affairs. This verse contains both the meanings. One is that the mountains will be much traversed and secondly that heavy-weighting things akin to mountains will be moved from one place to another. Flat ground is made by actually blowing up mountains and bringing it into use. All three of these things are happening in the current age. Apart from these the word *mountains* can also be used for governments to mean that certain governments will exercise authority over the world. All these things which are mentioned in these verses are happening in the present age. On one hand the sun of Islam has been wrapped up and on the other very great nations have risen to dominate the world. **‘When the ten-month pregnant she-camels will be abandoned’** for such weight to be carried from one place to another reveals that different modes of Transport will be invented and she-camels will serve no use. This is one of the animals that have been discarded but other animals will become very valuable and that is mentioned in **‘When the wild animals will be gathered together’** and that different kinds of animals will be gathered in various zoos across the world. **‘When the seas are made to mingle’** when these animals are being transported from one place to another it is obvious that it is being done through some form of transportation which requires a vast and secure Transport System. The people of that age could not have imagined it. The animals that can be seen in zoos across the world are as a result of the camels having been made redundant and new forms of Transport having been invented. The translation that ought to be made of **‘When the seas are made to mingle’** is absent from our commentaries. Even though this is the age in which the oceans are full of ships. [Edward William] Lane’s *An Arabic-English Lexicon* [vols i-viii 1863-1893] has also made this translation under the word *Biharun Sujjirat*. Outside of the times of wars the seas are full of ferries these days. **‘When people are brought together’** all the Transport will become a means of gathering together the whole world into a global body. This is all happening through the U.N.O. and various regional pacts. The Circumstances of the Revelation in these verses are so consistent and the events of the age are unfolding exactly as stated. Then it goes on to say:

When the girl-child buried alive is questioned about.
‘For what offence has she been put to death?’⁴

It would be an age of rule and order. The world will be tied together through law. One’s progeny will no longer remain one’s personal property but the property of the nation. There is Child Labour going on in Pakistan and India and people over here are asking why it is happening. So it would be an age of international law. Every country will be answerable about fundamental rights through the U.N.O. **‘Brought together’** with equal rights and then it says **‘When the books will be extensively published and spread’** there is no better way of coming together than this; even TV and Radio are not as effective as newspapers are in joining people. This is the age of newspapers. That age will be an age of joining families through documentation. Books and literature will be widely published. This could never have been imagined at the time of the Holy Prophet ﷺ. The word **‘published’** reveals that it will be an age of print and publication. We continue to receive news of scientific advancement. The sky will be laid/skinned bare. Education has granted power to humans. The age of widely publicised documents is to do with knowledge. **‘When the hellfire will be made to rage’** after the sun of Islam having been packed away and after all these inventions the peace

⁴ Al Takwir [The Enfolding]: 9, 10.

and tranquillity that was connected to the Holy Prophet ﷺ would have disappeared. Whatever one does would be for the Hellfire. It would only ever cause the blazing up of global wars/catastrophes. After mentioning the inventions all over the world it speaks of the science showing its capabilities and how far it can advance and this is what is meant by the Fire. See how every verse and event connects with its precedent. The result of each verse is mentioned in the one following on:

Do not the unbelievers see that the heavens and the earth were *a closed-up mass*, then We clove them asunder? Then with Water did We create every living thing. Will they not believe?

We have made in the earth firm mountains, that they may provide them (*humans*) food, and We have made therein wide pathways that they may be rightly guided.

We have made the heaven a roof, well protected; yet they turn away from its Signs.

He it is Who created the night and the day, and the sun and the moon; everything is gliding along smoothly in *its orbit*.⁵

This Divine Word is astonishing. At the time of the Holy Prophet ﷺ there was no concept whatsoever that the heavens and Earth were joined like a closed up ball. The interesting thing is that it is the disbelievers who are addressed here who deny God and the Messenger for it was the disbelievers who were to reveal in future the secret of the heavens and Earth having been رَتْفًا [**'a closed-up mass'**] and the same who deny God in the present age were made to prove it so as to say: *O disbelievers! You are the very ones who are telling people of the world things which prove the truth of the Quran. Then We have ripped the ball apart and life sprang forth from water.* The purpose was the creation of life. The life which apparently existed without water is not life but Organisms because life comes from water. Common Bio-units are born from water. Water was created to be the source of life and then the systems of water were created subsequently along with the mountains. I translate تَمِيدَ [**'sustain'**] in verse number 32 as **'Laid the table for you'**. Imam al-Raghib has also made the same translation that food is prepared for you from the water that flows from the mountains. Mountains benefit the Earth in diverse ways. Then after this **'We have made the heaven a roof, well protected;'** there are layers between the heaven and Earth as a result of

⁵ Al Anbiya [The Prophets]: 31-34.

Many scholars have translated the phrase تَمِيدْنَ أ as **'quake'** which if accepted would mean that God is counting His bounties upon mankind by reminding them that He has created mountains to cause great earthquakes spreading destructions far and wide. Unfortunately, it has been ignored that the word تَمِيد is derived from *mada* which means to provide food. The word مَائِدَةٌ used in *The Holy Qur'an* is from the same infinitive. With this meaning in view the entire understanding of this verse will be transformed. It will remind mankind that God has created mountains which are essential for providing food to all living being. The water is constantly lifted from lakes, seas and oceans by evaporation carried by higher altitude to get condensed into thicker particles. The existence of mountains is essential for turning the vapour into water again, thus producing widespread rains which are channelled back to earth to create immense food chains. This translation is the only one which fits into the context and is in perfect agreement with the remaining part of the verse. The correct meaning, therefore, would be: 'He has entrenched mountains over the earth so that they may provide you with food, and rivers and tracks so that you may be guided.'

The relation of water and food is obvious. In the history of civilisation it was rivers which played the most important role in making the mountainous terrains possible and paths were carved along the courses of rivers.

Introduction to the Surahs of The Noble Quran: With Brief Explanatory Notes to Some Verses, (2002).

See also *Revelation*, 304 – 311.

which some of the rays falling from space are absorbed here or there and some descend onto the Earth purified. All these discoveries were revealed through the discoveries of these disbelievers. But being blind of rationality they deny God even after having discovered all these things. All these aspects are included in detail in my forthcoming book.⁶

Some other verses mention the mingling together of oceans and the merging together of oceans is a very interesting subject. I can boast that there are only two verses about this in *The Holy Quran* and it has only ever happened twice in the world where two oceans have been merged.⁷ The first mention occurs in *The Holy Quran* in this way that:

The two waters are not alike: this river is palatable sweet *and* pleasant to drink and that sea is salty *and* bitter. Yet from each you eat fresh meat and fish out ornaments to wear. Also thou seest the vessels ploughing courses therein so seek of His bounty and be grateful.⁸

These are two separate oceans. They are not alike. From both you eat meat. This topic is also related to the spiritual world to mean the ocean of Islam and the oceans of other religions from which everyone derives benefit.

Then it is in Surah al-Rahman [The Merciful]: **‘He has made the two bodies of water flow. They will one day meet.’** [20]. He will merge the two oceans which will surge towards each other **‘Between them there is a barrier now which neither can trespass in an act of defiance’** [21]. This refers to the Suez Canal. When they would merge - The passage would fill with vessels the size of mountains. Particularly during war this canal is full of ships. The international experts say that if this Canal had not been made it would have been impossible to unite both the easts and wests.⁹

The Panama Canal passes through a place called Panama in Costa Rica to the north of Central America. This is exactly the place referred to in the verses of *The Holy Quran*:

He it is Who shall merge the two seas together. This palatable *and* sweet, that saltish *and* Bitter. But between them He has (*presently*) placed a barrier and a massive partition.¹⁰

Remember that the water of the Pacific Ocean is fresher or more drinkable in comparison to all the other oceans but that is not in itself sufficient indication. It says that there is a great barrier between them but when they *Merge* both fresh and saltish water would be mingling. There is no other place in the world except Panama where the saltish water of the sea is made into freshwater before it meets another ocean. There was a breach of 82 kilometres between the Pacific and the Atlantic Oceans which was joined through the Panama Canal. The French initiated this project in 1881 but then abandoned it. They resumed it again in 1889 but were unsuccessful again. In 1903 America took up this project in order to assist the Panama Revolt and break the Colombian federation. During this time they turned their attentions to Panama and Colombia was turned out and the rights to Panama were settled and it was officially opened in 1914. The U.N.O. governs it by right from 1978-1999. Its freshwater is of special interest. It passes over freshwater lakes and bogs spread over 82 kilometres and

⁶ Ibid.

⁷ See also *Revelation*, 595, 596.

⁸ Al Fatir [The Originator]: 13.

⁹ Lord of both the Occidents and Lord of both the Orientals!

Al Rahman [The Merciful]: 18.

¹⁰ Al Furqan [The Criterion]: 54.

the sea is not permitted to pass into the other sea unless it passes through these and turns into freshwater. This verse cannot possibly be applied anywhere else except to Panama. One is freshwater and the other saltish with a distance of 82 kilometres in between them both. This is what is known as the Circumstances of the Revelation where things pertaining to the future are mentioned in a way that [its meaning] cannot swing any other way.

7. 26th January 1998

As Eid is fast approaching there has been a large increase in Eid cards, although the Promised Reformer [the Second Caliph] (Allah be pleased with him) had instructed against this practice and discouraged it. So this ought to stop. There is no custom of [sending/receiving] Eid cards in the Community. One should write Eid Greetings of 'Happy Eid' in letters.

My translation of '**When the seas are made to mingle**'¹ was different from the one made by the Promised Reformer [the Second Caliph] (Allah be pleased with him) but this does not mean that his translation is incorrect. These verses are so extraordinary that different meanings can be derived from them and applied to different situations. It is proof of the truth of *The Holy Quran*.

There must be innumerable other verses apart from this which may have eluded my sight and which people read and might pass on fleetingly. As time goes by Allah will keep informing whoever He wills and many new meanings will continue to appear. This is such a written destiny which cannot be averted by anybody.

In addition the Quranic verses mention the *Worm [coming] out of the Earth*. It says that when the time came for the sentence to be passed against them we brought forth for them what can also be taken to mean an insect out of Earth and that an insect will emerge which will bite them because they do not believe in Our Signs. This insect is to be interpreted with reference to the future. The Holy Prophet ﷺ prophesied that the *insect of the Earth* would be 'A kind of plague'. The Narration has been taken from *Sunnan ibn Majah* [by Abu Abdullah Muhammad ibn Majah] the chapter on Punishments that the Holy Prophet ﷺ said: *It never happens that permissiveness overwhelms a people to the extent that they display their acts of sex shamelessly and they are not uniquely punished by God. Among them, invariably, pestilence is made to spread and such other diseases, the like of which have never been witnessed by their forefathers.*

So this means that it will be a global virus which would also testify to the truth of the Promised Messiah (peace be upon him). He wrote in *Tadhkirah* page 705: ‘

A type of plague will spread in Europe and other Christian countries which will be very severe.²

This thing has appeared across the whole world and all the representatives of the media in the west use the words 'A type of plague' for it. As well as this all the scientists have predicted that when it takes hold all over the world there will be death and catastrophe on a global scale. This part of the Prophecy has yet to be fulfilled. According to me these verses and Traditions will be fully applicable to the end of this century till the beginning of the next century. It will cause even more destruction than the wars.

Continuing with the subject of the Circumstances of the Revelation there is the verse regarding the eclipse of the sun and moon in Surah al-Qiyamah [The Resurrection]. What is worthy of note is that the eclipse of the moon is related to the eclipse of a spiritual moon.

¹ *The Holy Quran*. Al Takwir [The Enfolding]: 7.

² *Tadhkirah*. (Second English Edition, 2009). 930.

The spiritual moon that was the Holy Prophet ﷺ. People would place veils and mists over this moon but God will reveal his light. The Prophecy that both [eclipses] will occur in the same month is in ‘The sun and the moon both together’.³ Everybody witnessed this event and those who came later were united with those that came before according to the Prophecy in Surah al-Jummuah.⁴ So that the bringing together of the moon and the sun tied the Holy Prophet ﷺ with the Promised Messiah (peace be upon him). In his age people really beat their breasts after seeing this Sign because they were left with nowhere to escape after this true Sign and the interesting thing is that Jesus Christ also used the words ‘and then shall all the tribes of the earth mourn,’:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.⁵

Surah al-Rahman [The Merciful] addresses all classes of people. It mentions the Jinn and Men coming out into Space ‘**Beyond the regions of the heaven and the Earth**’ in the era of the development of the human sciences.⁶ It does not refute the attempt but denies the penetration beyond the regions of the entire universe. Other verses mention naval and air battalions.

‘**When the graves are laid open**’ alludes to the new sciences in the field of archaeological research, as does the verse ‘**Then every person will know what they have yielded and what they have withheld.**’⁷

‘**When the Earth is levelled out**’⁸ means new lands will be discovered. For example this is specific to America. If the American Revolution had not occurred the world would have been a very different place but there is also a warning for America that their worldly powers would be rent asunder and the heaven of Islam would once again be spread out across the world:

Should they ask thee concerning the mountains tell them ‘My lord will blast them into scatters of dust’.

³ Al Qiyamah [The Resurrection]: 10.

⁴ It is He who hath raised from amongst the unlettered a Messenger who recites unto them His Signs and purifies them and teaches them the Book and wisdom, though before this they had been in manifest error. He shall raise him amongst others who have not yet joined them. He is the Almighty the Wise.

Also others from among them who have not yet joined them. He is the Almighty the Wise.

Such is Allah’s grace He bestows on whom He pleases; for Allah is the Master of immense Grace.

Al Jummuah [The Friday Congregation]: 3 – 5.

⁵ *The Holy Bible*. Matthew 24: 29 – 31.

⁶ O company of the Jinn and men! If you have power to pass beyond the regions of the Heavens and the Earth then do go. But you cannot pass save with authority.

Al Rahman [The Merciful]: 34.

⁷ Al Infitar [The Breaking]: 5, 6.

⁸ Al Inshiqaq [The Splitting]: 4.

Leaving them levelled as a barren plain.⁹

Allah the Almighty states that tell them about the mountains that My Lord will scatter into smithereens and leave them levelled to a flat ground. Those who asked the question were thinking of the mountains of the worldly powers. The worldly powers were also wiped out in those days and this will happen now as well. The events themselves speak out in the Prophecies and will continue to speak out. That age will be one of atomic warfare. In such wars the nations who are relying on their power will be smashed into smithereens **‘On that day shall they follow the summoner who is upright with no crookedness in him;’** on that day these nations which are as mighty as mountains will file behind a Caller. They will follow that caller whose teaching is straightforward and clear and who adheres to the Right Word. Then will you see that the voices are hushed before the Gracious One.¹⁰

© Rehan Qayoom, 2012.

BIBLIOGRAPHY

- Ahmad, Hazrat Mirza Ghulam. *Barahin e Ahmadiyya: iii*. (Safir e Hind, 1882).
Tadhkirah. (Second English Edition: Islam International Publications Ltd, 2009).
- Ahmad, Hazrat Mirza Tahir – Khalifatul Masih IV. *Revelation, Rationality, Knowledge and Truth*. (Islam International Publications Ltd, 1998).
Introduction to the Surahs of The Noble Quran: With Brief Explanatory Notes to Some Verses, (Islam International Publications Ltd, 2002).
- Bukhari, Muhammad ibn Ismail. *Sahih al-Bukhari*.
The Holy Bible. (King James Authorised Version 1611).
- Ibn Majah. Abu Abdullah Muhammad. *Sunan Ibn Mājah*.
Kitab al-Heel.
- Lane, Edward William. *Arabic- English Lexicon*.
- Muslim, Ibn al-Hajjaj. *Sahih Muslim*.
- Tabari, Muhammad ibn Jarir. *Tafsir al-Tabari: Jami al-Bayan an-Tawil Ayat al-Quran*. (883 A.D.).
- Tirmidhi, Abu Isa Muhammad. *Shamāil Muhammadiyya*.

⁹ Ta Ha: 106, 107.

¹⁰ On that day shall they follow the summoner who is *upright* with no crookedness in him; and voices shall be hushed before the Gracious One and thou shalt not hear but a subdued murmur of footsteps.

Ibid, 109.

